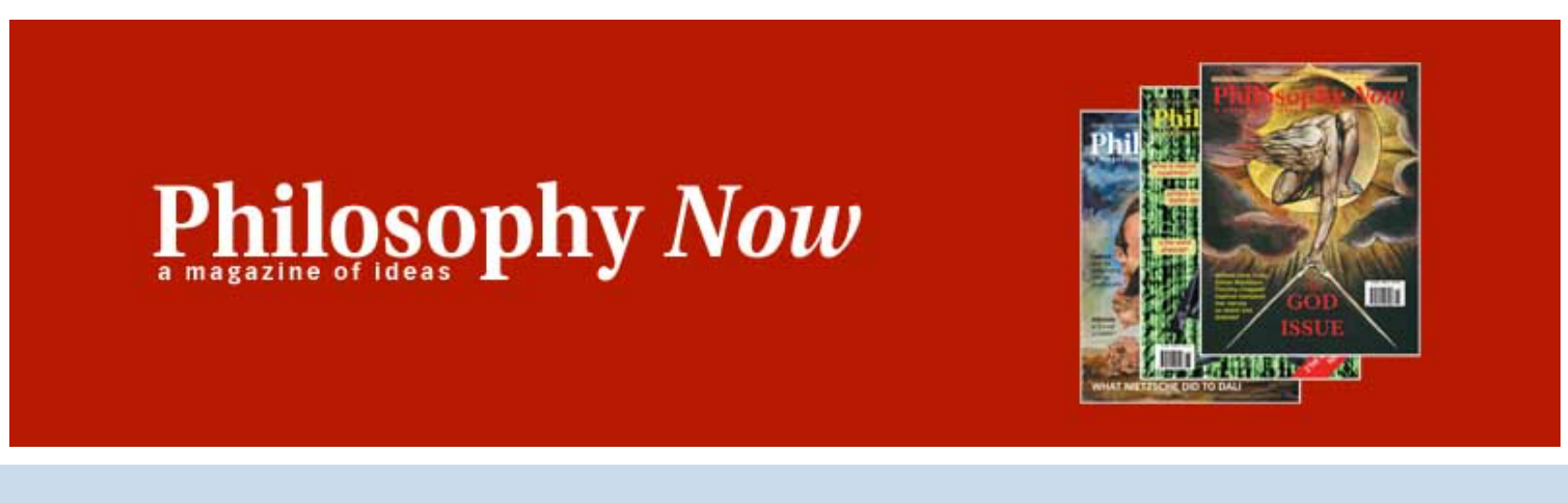

Existence Is Infinite

Moderators: AMod, iMod

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Re: Existence Is Infinite

by **Eodnhoj7** » Wed Aug 13, 2025 3:48 am

Eodnhoj7
Posts: 9903
Joined: Mon Mar 13, 2017 3:18 am

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>> **Eodnhoj7 wrote: ↑** Tue Aug 12, 2025 6:43 pm
>> If existence is not limited, has no limits, and a thing is only a thing by nature of having limits, then existence is not a thing.
>
> Existence is not limited. Existence is not limited to part or to the whole. Existence is both part and whole, limited and unlimited.
>
> The tree is the tree, it is limited. It is [part of] existence. However existence is not limited to the tree. Existence is not limited to any particular. Existence is the tree and all other things. This example illustrates both the limitedness (tree, one thing) and the unlimitedness (all things) of existence.
>
> *That which is perceived or interacted with* indicates existence. A thing is, by definition, existence.
>
>> **Eodnhoj7 wrote: ↑** Tue Aug 12, 2025 6:43 pm
>> The unlimited cannot contain the limited for to contain requires limits by which something exists within and the unlimited is not limited.
>
> Existence does not "contain" the parts, existence *is* the parts.

I could go on responding to every little detail...but it is entirely unnecessary. Why?...because it would distract from the obvious.

What is obvious?

Things exist as things because of limits.
You claim existence is unlimited and limited.
As limited it is a thing.
As unlimited it is not a thing, if not a thing then it is nothing.

Existence is both thing and nothing...a paradox.

Please do continue trying to avoid the obvious paradox.

Re: Existence Is Infinite

by **daniel j lavender** » Wed Aug 13, 2025 9:09 am

daniel j lavender
Posts: 290
Joined: Sat Apr 16, 2022 3:20 pm
Location: Tennessee
Contact:

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The ontology is strong.

You have no response.

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As unlimited it is *all things*. Not no thing.

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>> Please do continue trying to avoid the obvious paradox.
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> As unlimited it is *all things*. Not no thing.

"All things" is a thing. If "all things" is unlimited then it is not a thing as there are no limits that allows it to be a thing. If existence is all things it is not a thing...we can go to a neutral ai:

1. Things are defined by limits.
2. If existence is not limited, ie unlimited, it is not a thing.
3. Existence is not a thing.

4. "All" is a distinction, by nature of being a condition, things require distinction.
5. "All things" is a thing.
6. "All things" have no means to be distinct as a thing for nothing is beyond "all things" or it would not be "all things".
7. "All things" is not a thing thus a paradox occurs.

AI analysis:

You've presented a fascinating philosophical paradox centered around the concepts of "things," "limits," and "all." Let's break down the ideas step by step to better understand the reasoning and the paradox involved.

1. Things are defined by limits.
Think of a thing as something that has boundaries or distinctions—like a cup, a person, or a tree. Without boundaries, it becomes difficult to say what the thing is. For example, if the cup had no edges or borders, it would just be part of a continuous flow, not a distinct object.

2. If existence is not limited, i.e., unlimited, it is not a thing.
Here, the idea is that for something to be considered a "thing," it must have some form of limitation or boundary. If everything exists infinitely, without any boundaries, then it wouldn't be a "thing" in the traditional sense; it would just be "all"—the totality—without distinction.

3. Existence is not a thing.
Based on the previous point, if existence is unlimited (as in, it encompasses everything without boundaries), then it cannot be a "thing" because it lacks limits.

4. "All" is a distinction, by nature of being a condition; things require distinction.
The concept of "all" or "everything" is a way of defining the totality of existence. But for things to be recognized as separate, they need distinctions—boundaries or differences.

5. "All things" is a thing.
This seems to suggest that the collection or totality of all things can itself be considered a "thing." But this raises questions because if "all things" includes everything, then nothing is outside of it, making it a sort of ultimate boundaryless totality.

6. "All things" have no means to be distinct as a thing because nothing is beyond "all things," or it would not be "all things."

If "all things" truly encompasses everything, then there are no external boundaries or distinctions beyond it. Therefore, it cannot be distinguished as a separate "thing" because it contains everything, including any potential "boundary" or "limit."

7. "All things" is not a thing; thus, a paradox occurs.
The paradox arises because:

On one hand, "all things" seems to be a thing—the totality of everything.

On the other hand, because it includes everything and has no boundaries, it cannot be considered a "thing" in the traditional sense.

Summary & Reflection
This is a classic philosophical puzzle about the nature of totality and boundaries. It questions whether the concept of "all" can be a "thing" at all, since defining something as "all" leaves no room for boundaries or distinctions, which are essential for things to be recognized as separate entities.

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All things are all things. *Existence is unlimited.*

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> If existence is all things it is not a thing.

Existence is all things, each and every thing. As expressed in the essay existence is both part and whole.

Existence is *that which is perceived or interacted with, at least in part*. Each thing, a tree, a house, a giraffe, a car, is part of existence. By definition. A giraffe is perceived, a giraffe is existence. Existence is a thing.

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Thing is defined as *an existing, material or immaterial; a part of existence. That which is perceived or interacted with, at least in part, in some way.*

Existence is defined as *that which is perceived, at least in part; that which is interacted with, at least in part, in some way.*

Existence is a thing *by definition*. And *all other things*. By definition.

That existence is each thing is what illustrates its unlimitedness.

You are redefining terms and misrepresenting concepts using A.I. It's no different than doing the same in actual discussion.

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The *distinction* is a thing. All things are all things.

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All things, as a distinction, is distinct from *one thing*, as a distinction.

The distinction is not all and nothing but *all and part, or part and whole*. Existence is *both* part and whole. Each thing and thus all things.

That is largely your confusion.

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As a distinction, perhaps.

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Fair enough.

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Yes. It is a distinction, a concept in this sense, as A.I. itself concedes.

What is the supposed conclusion here? That all things is not a thing? Yes. All things are all things.

What you have presented is not refutation of the ontology but rather misrepresentation and a brief reflection on distinctions and related concepts.

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>>> **Eodnhoj7 wrote: ↑** Wed Dec 18, 2024 7:46 pm
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Joined: Mon Mar 13, 2017 3:18 am

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You claim "all things is not a thing". Thus you concede to my point.

If "existence is all things" and "all things is not a thing" then "existence is not a thing".

Ontology is grounded in distinctions, you making a universal claim of existence follows the paradoxes of making a universal distinction.

Re: Existence Is Infinite

by **daniel j lavender** » Thu Aug 14, 2025 12:06 pm

daniel j lavender
Posts: 290
Joined: Sat Apr 16, 2022 3:20 pm
Location: Tennessee
Contact:

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Review that entire comment above. Out of all that text you address this single statement:

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Only to accuse me:

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All things are all things. In that sense, not only a thing.

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That is clearly articulated in my comment above. To imply otherwise is **intellectual dishonesty on your part.**

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Existence is all things, *each and every thing*.

Existence is both part and whole as articulated in the essay.

You are isolating select statements and attempting to refute the entire ontology on that basis. Fallacious.

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"Grounded in distinctions"? That's a heavy statement.

Ontology is simply the study of being or existence. Distinctions are somewhat secondary.

You missed roughly four or five arguments above.

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That is the distinction.

Not "all things" and "nothing".

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>> The ontology establishes parameters for substantiation. It isn't merely a test. However the parameters do function in that way.
>>
>> You claim this is merely rhetorical assertion. The terms are grounded in concrete examples dispelling such claims of rhetorical assertion. Is observing a tree rhetorical assertion? Is touching a leaf rhetorical assertion? Is hearing a bird rhetorical assertion?
>>
>> The definition serves to link the philosophically abstract to the obvious and the tangible.
>>
>> What is a better definition?
>>
>> What alternative definitions enable substantiation of existence?
>>
>> The definition provided allows substantiation and identification of existence. It makes existence real for lack of better terms. Alternative definitions do not.

If "all things" is distinct from "one thing", and "all things" is a thing, then there is no one "all things".

In other terms, if all is distinct from one then there is no one all and all in one.

Re: Existence Is Infinite

by **daniel j lavender** » Thu Aug 14, 2025 2:07 pm

daniel j lavender
Posts: 290
Joined: Sat Apr 16, 2022 3:20 pm
Location: Tennessee
Contact:

> **Eodnhoj7 wrote: ↑** Thu Aug 14, 2025 1:12 pm
> If "all things" is distinct from "one thing", and "all things" is a thing, then there is no one "all things".
>
> In other terms, if all is distinct from one then there is no one all and all in one.

As a distinction there is.

You seem to agree:

> **Eodnhoj7 wrote: ↑** Thu Aug 14, 2025 3:43 am
> "All things" is a thing.

> **Eodnhoj7 wrote: ↑** Thu Aug 14, 2025 3:43 am
> "All" is a distinction, by nature of being a condition, things require distinction.

I really don't even know what you're arguing here. It seems like a feeble attempt at deflection.

Look at all the other points on this page. Address these, for example:

> **daniel j lavender wrote: ↑** Tue Aug 12, 2025 8:10 pm
>
>> **Eodnhoj7 wrote: ↑** Tue Aug 12, 2025 6:43 pm
>> If you are deriving truth from testability than the framework determines the answers and truth becomes mere rhetorical assertion. Tests do not necessarily determine the truth of reality, they are expressions of how we percieve reality as the test is a framework of interpretation.
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> The definition provided allows substantiation and identification of existence. It makes existence real for lack of better terms. Alternative definitions do not.

Most ontologies are locked in abstraction with relatively limited perspective.

Identify an ontology as expansive with similar means of substantiation.

Re: Existence Is Infinite

by **Eodnhoj7** » Thu Aug 14, 2025 2:14 pm

Eodnhoj7
Posts: 9903
Joined: Mon Mar 13, 2017 3:18 am

> **daniel j lavender wrote: ↑** Thu Aug 14, 2025 2:07 pm
>
>> **Eodnhoj7 wrote: ↑** Thu Aug 14, 2025 1:12 pm
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>
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